Let Us at least Understand –

A visitor from abroad reads "I AM That" and comes to visit Shri Maharaj. When he is asked about his visit, he readily admits that he could not help coming here; ever since he read the book – and he has been interested in the subject for many years – there has been such mental pressure that he has not been able to resist it – he is not a tourist as such and has come to Bombay only to visit Shri Maharaj for about two weeks.

His first visit raises a certain amount of doubt in his mind whether he has done the right thing in spending so much money and his hard-earned annual leave in coming here – the shabby surroundings, the simplicity of the small room, the unimpressive personality and the plainest possible attire of Shri Maharaj himself, all these contribute to the initial doubt. Of course, after a couple of days and certainly by the time he leaves with tears in his eyes, he is already looking forward to his next visit! There is also another factor which keeps pricking his mind: Shri Maharaj's behaviour generally is so much like that of any other person that it somehow goes against his concept of how a Jnyaani should and would behave, though this concept of Saints and God itself is exceedingly vague. He finds a number of pictures on the walls with the vermilion marks thereon; he finds Shri Maharaj doing Bhajan four times a day, smoking bidis quite a few bidis, participating articulately in the conversation and also reacting to the points raised. He finds this altogether confusing. His pre-conceived idea of Shri Maharaj was perhaps a saffron-clothed impressive patriarchal figure, conversing gravely and sedately from his seat on a raised platform some distance away from the visitors, occasionally bringing about a miracle or two in a condescending manner.....

It is therefore not surprising that before the end of the very first session, our visitor cannot resist the temptation of asking why Shri Maharaj, in spite of being a Jnyaani, does Bhajans

four times a day? – or, perhaps, the question could be: why does Shri Maharaj find it necessary to smoke? Shri Maharaj's usual answer in such cases, as is simple: why not?! I have been associated with this body for eighty odd years; why should it not receive a few crumbs to which it is used? As for Bhajans four times a day, that was what my Guru asked me to do. If since then, I have had what might be called "awakening", should it compel me to give up the Bhajans? One must go through one's allotted span of time; does it matter what one does, so long as it does not, broadly, hurt any one else? It is as simple as that.

If one sees – apperceives – things as they are, if one sees the total manifestation with a WHOLE MIND and not with the split-mind of an individual, one is not far away from the great awakening – and then what one does loses its importance. Indeed to think that an individual being can act independently is itself a mistake. What we are is the CONSCIOUS PRESENCE and not the outside casing of the consciousness, not the body, which is only a psycho-somatic apparatus to cognise the manifestation. This apparatus is only a spatio-temporal concept, and as such, has no independent existence and cannot act independently, despite all appearances. Let us at least understand.

What, then, is LIFE? Life in this universe is nothing other than the functioning of manifestation, despite what anyone each individual might think. Viewed in this perspective, the various destructive manifestations lose their sting. Each body is nothing but food for some other one else: a mouse for a cat, a man deer for a lion or a buffalo for a panther, lamb or chicken for man, and so on. So, what is good for one is evil for another, but what is really happening? – nothing else but the functioning of manifestation. To each individual it appears to be his own experiencing but the basic, fundamental fact that is forgotten is that no phenomenal object – and that is all that a

Sentient being relatively is — ~~is separate~~ can have an independent existence of its own. Once this is clearly apprehended, it will also automatically follow that responsibility and guilt are also imaginary concepts based upon the mistaken notion that a sentient being has independent choice of action.

What, then, about the greatest people in this world in the various areas — arts, science, athletics — the greatest thinkers? The answer is that let us certainly admire or love the work done "through" these persons, but not the individual persons themselves! Let us at least understand and be clear about what happens. The question that would follow is: if the individual persons do not achieve whatever has been achieved, who does? The functioning of the manifestation is done only by that Conscious Presence, that brilliant actor-producer of this total manifestation who assumes all the roles in this great dream that this manifestation is! And the source of this Conscious Presence is Noumenon: sentient beings APPEAR to act and react but the functioning is noumenal.

Let us admire the sky, the moon and the stars let us write poems about the beauty of nature, let us love the many avatars that have descended upon us through the ages, — but, let us at least let us do bhajans 4 times a day — understand the true state!

Finally, we may ask ourselves: what then are we doing all day? What indeed! Are we not living our lives — all the millions of people in the world? If we would but think quietly and rationally about what we know as Life, would we not easily come to the conclusion that all that we do, day after day, throughout the day, is nothing but objectivisation? Is not what we call Life a continuous process of objectifying? Indeed, manifestation is itself nothing but continuous objectifying because when, in deep sleep, consciousness rests, objectifying necessarily ceases, so does

the objectified manifested universe. In deep sleep, there is no world, no God ~~etc~~

Let us at least understand: What we think is "doing" is nothing but objectivisation; functioning of manifestation takes place so long as there is consciousness; by unnecessarily identifying oneself as the doer, one attracts responsibility and guilt; when the mind, which is the content of consciousness, is blank — when it 'fasts' or rests — the spinning and weaving of the mind ceases to produce, and calms down; the mind when it stops 'doing', merely IS. In the absence of objectivisation, our absolute presence IS — the manifested universe is not — we ARE.

Let us at least understand!